GODS ARROWES,

OR,

Two Sermons, concerning the viſitation of God by the Peſtilence.

Very profitable to be read at all times, but eſpecially in the time of Gods viſitation.

By *William Warde* Miniſter of the word of God.

Deut. 32. 23.

I will ſpend plagues vpon them; I will beſtow mine Arrowes vpon them.

London, printed by
HENRY BALLARD.
1607.

A

TO THE right VVorſhipfull, Sir *William Skipwith* knight, and one of his Maieſties Iuſtices of the peace in the county of *Leiceſter*, the rich bleſſings of God, to his comfort in this life, and eternall ſaluation in the life to come.

THeſe two ſermons (right worſhipfull) were penned by me, at the inſtance of a neere friend, preſently after they were preached, but (I proteſt) not with a purpoſe euer to haue had them put foorth in print.

Notwithſtanding, the partie that hath them in poſſeſſion, is growen ſo reſolute, that they ſhall to the preſſe, (how vnpoliſhed ſoeuer) that I am compelled to yeelde thereto, though againſt my will, becauſe I ſee no remedy. Onely thus much, I haue obtained, that they may go foorth vnder your protection, to whom next vnder God, I am beholding, and from whom, together with your deceaſed father, I haue receiued maynte-nance, and vnder whom I haue ſpent my time by labouring in the Lords vineyard now full twenty and ſeuen yeeres: Perſwading my ſelfe, that as you loue the Word, and the teachers thereof,

thereof, ſo you will vouchſafe to accept of this my litle worke, though ſimple, yet agreeable to the ſincere word of God, not ſo much reſpecting the worke-man far vnworthy to vndergo ſuch a waight, as in regard of him who firſt opened my mouth, and made me able to deliuer it to his people. And the rather for that, as the Euangeliſt Saint Luke did of loue, (being inſpired therunto by the holy Ghoſt) dedicate his booke to the moſt noble Theophilus: ſo I, though no way by the abundance of Gods Spirit ſo enabled, yet according to that piece of a Talent giuen me of the Lord, haue out of that dutifull loue I alwayes

bare towards you, preſumed to commend vnto you theſe abortiue firſt fruits of my publique abours by writing, preſented like the widowes mite into the treaſury of your fauourable tuition, to be protected from the poyſon of Momus and Zoilus, and others of that viperous brood. And thus I humbly take my leaue, committing you to him who neuer leaueth his, &c.

Your worſhips to be commanded in the Lord.

William Ward.

Gods Arrow.

The first Sermon.

DEVT. Chap. 28.

Verse 58. If thou wilt not keepe and doe all the wordes of this Law, that are written in this Booke; and feare this glorious and fearefull name; *The Lord thy God,*

Verse 59. Then the Lord will make thy plagues woonderfull; and the plagues of thy seede, euen great plagues, and of long continuance, and sore diseases, and of long durance.

IN this booke of *Deuteronomy* is set forth the woonderfull loue of GOD towardes his church, with whome the Lorde from time to time dealt most mercifully, euen for his owne names sake, notwithstanding their manifold

rebellious, and vnthankfulnes towards him: and therefore hee did not onely bring them into the land of *Canaan*, destroyed their enemies, gaue them their countrey, cities, and goods to possesse, but also ordained lawes for them, both concerning his diuine worship and seruice, and also for the mutuall duetie one towards another, threatning with all most horrible plagues and curses against them that breake his commaundements and Lawes, and promising blessings and goodnesse to them that obserue and obey them.

In these 2. *Verses* is set downe a commination, or threatning of the Iudgements and curses of God.

Where obserue,

1. First, against whom these Iudgements are threatned. *viz.*

Disobedient. 1. The *Disobedient*, namely them that doe not keepe and doe all the words of this Law.

2 Such as want the feare of Gods Name.

2. Secondly, what maner of seruice the Lord requireth for auoydance of his iudgements. *viz.*

I Not

1 Not onely to heare, but also to
epe and doe.
2 Not to obserue and doe some
rt, but all the words of the Law.

Thirdly, the cause of these Iudge- 3.
ments threatned, and that is,
The not keeping of Gods comman-
ments, which is sinne.

Fourthly, the iudgments threatned. 4.
1 Plagues.
2 Diseases.
Which are aggrauated by their ad-
ncts.
1 Wonderfull.
2 Great.
3 Soare.
4 Of long continuance, euen to
eir posterity.

Fiftly, the authour of these plagues, 5.
e Lord.

First, against whom are these Iudg- 1.
ents threatned? Against the diso-
dient, and such as will not keepe and
e all the words of this Law. It is
e manner of the Lords dealing with
people to allure them to serue him.
offering his mercies and blessings
mporall and eternall to them that

obey his commaundements: And al
to threaten iudgements, woes, curse
and plagues against them that are di
bedient: so *Deut.* 11.26,27. *Behold, I*
before you this day a blessing and a curse.
Deut. 30. 15, 16, 17, 18. *The blessing, if ye obey the commandeme*
of the Lord your God, which I command
this day. 28 *And the curse, if ye will*
obey the commaundements of the Lord yo
God, but turne out of the way which I co
maund you this day, &c. Reuel. 22. *Ble*
are they that doe his commaundements, t
their right may be in the tree of Life,
may enter in through the gates into the Ci
15 *For without shall be dogges and ench*
ters, and whooremongers, and murther
and Idolaters, and whosoeuer loueth or m
keth lies. At the day of iudgement,
shalbe saide to the obedient which ha
serued God in this life, and made co
science to kéepe and doe all the wordes
this Lawe, *Mat.* 25.34. *Come ye ble*
of my Father, inherite the kingdome pre
red for you, from the foundations of the wo
&c. But to the disobedient, Christ
Iudge shall say, *Depart from me ye c*
sed into euerlasting fire, which is prepa
for the Diuell, and his Angelles, verse

s the Lord then offereth mercies and
essings tempozall and eternall to them
at are obedient to his Lawes, so hee
reatneth and powreth downe venge-
nce vpon the disobedient. *Reward* and
euenge (saieth one) are as Gods two
ete, which he setts on mans heart, to
ake him better: they are as two poy-
s of a clocke, to make it strike; and
oe to that man, who neyther the pro-
ises, noz threatnings, mercies, noz
dgements of God can amend, noz
ake better. In the beginning of this
apter the Lorde promiseth great and
mirable blessings to the obedient, and
n the other side, hee threatneth woes,
rses, and plagues, to the disobedient.
e promiseth the obedient, that keepe
nd doe all the wordes of his lawe, that
ey shall be *blessed in the cittie, and blessed*
o *in the field, blessed shall be the fruite of*
eir *bodies, the fruite of their ground, of*
eir *cattell, &c: Blessed when they goe in,*
d *blessed when they come out*, Deu. 28.3,4
6,7. Tempozall blessings in this life,
nd eternall in the life to come; yea, no
oztall mans tongue can expresse how
reat the blessings of God are to the o-

obedient : And contrarywise hee pr
nounceth curses, plagues, and iudg
ments to them that doe not keepe an
doe all the words of his Lawe, all th
curses of God shall ouertake them, com
vpon them, and cleaue to them. *Curse*
Dou.28.15, 16.17.18.21. *they shalbe in the towne, and in the field*
cursed shall be their basket, and their store
cursed shall be the fruit of their bodies, an
the fruit of their land, &c. Cursed whe
they come in, & cursed when they go out, &
And *Verse* 21. *The Lord will make th*
pestilence cleaue to them, vntill he haue con
sumed them, &c. Seeing then that Go
promiseth such and so great blessings t
them that keepe and do his command
ments, and threatneth such heauy curs
to the disobedient; Let euery one tak
speciall care to frame his life accordin
to the Lawes and commaundements
God. Woe to thee whosoeuer tho
art, which makest but a mocke of th
commandements of God: *It were bett*
for thee, if thou hadest neuer beene borne, a
Mot.16.24. *Christ sayd of Iudas. Mat.26. or better th*
God had made thee a venemous toad, then
be accursed of God, cursed in this life wi
temporall plagues, with strang sickne

se

ſes and fearefull diſeaſes, thy children which ſhould be bleſſings and comforts vnto thee ſhall be curſes vnto thee, *The curſe of God ſhall be as a garment to couer thee, and as a girdle to put about thee,* when thou girdeſt thy clothes to thée, thou girdeſt Gods curſe to thee, the curſe of God ſhall enter as water into thy bowels, and as oyle into thy bones, thou ſhalt eate and drinke Gods curſe with euery morſell of bread that thou eateſt, and with euery ſuppe of drinke that thou drinkeſt; a ſecret curſe of God ſhall cleaue to thee in euery thing, and after this life ended, the curſe of God ſhall remayne with thee, and it ſhall bee confirmed vnto thee from Chriſt his owne mouth, at the reſurrection, with a *Goe yee curſed into euelaſting fire. &c. Oh conſider this then you that forget God, leaſt the Lorde teare you in pieces, and there bee none to deliuer you. Pſalme 50.22.*

Pſal. 109. 18. 19.

Pſal. 50. 22.

Now as the iudgements and curſes of God are threatned, and ſhall fall vpon the diſobedient, namely, ſuch as will not keepe and do all the words of Gods Lawe: So alſo vppon them ſhall the

some plagues fall, which doe not feare the glorious and fearefull name of the Lord God, as I told you in the second place, and now in order commeth to be handled.

Exod. 34.5,6. Rom. 1.19. Psal 20.1. 1.Sam. 17.45, 49.

The name of God is diuerslie taken in the Scriptures, sometimes for the attributes of God, as his mercy, goodnes, power, &c. Sometime for the Lord himselfe, as *Gen.* 12.8. *Abraham* builded an Altar, and called vppon the name of the Lord. Sometime for the name of God *Iehouah*, and so I take it in this place. This glorious and fearefull name of God is many waies prophaned, and vnreuerently abused amongst the wicked, whereby they draw downe the plagues and iudgements of God vppon themselues, but most vsually,

Leuit. 24.11.

1 In their idle and ordinary talke.
2 In vaine swearing.
3 In false swearing to deceiue.

For the first, we ought not so much as thinke of, much lesse speake of that glorious name of God, but with feare and trembling. *Leuit.* 19. *Thou shalt not defile the name of thy God, I am the Lorde,* *Sap.* 1.1. *Thincke reuerently of the Lorde,*

and

and seeke him in simplicitie of heart. And in this chapter *Deut.*28.58. vnto all the curses, iudgements and plagues which the Lorde threateneth, as the curse at home, the curse abroad, the curse of sickneſſe, of madneſſe, of famine, oppreſſion, captiuitie, &c. In the end, hée addeth this as the chiefeſt: *Theſe and many moe plagues the Lord will lay vpon thee, if thou doe not feare the glorious and fearefull name of the Lord, Pſal.*8. *O Lord our God howe excellent is thy name in all the world!* The Egyptians had a cuſtome to ſweare by the head of their king, which othe whoſoeuer did not performe, might not bée redéemed from death by any ranſome, becauſe he deſpiſed the king: how much more then ought not wée to name, or ſo much as once thinke of the name of our glorious God, but with feare and reuerence? *Exodus* 20. *Thou ſhalt not take the name of the Lord thy God in vaine.* As wée muſt take héede of the errour of the Anabaptiſts, ſo we muſt not take Gods holy name in vaine, but vſe it reuerently, with feare and trembling. But it is an ordinary thing with moſt men, to haue the Name of God continually in their mouths, *Aben Ezra.*

mouths, when as (for the most part) they neuer thinke of him while they speake of him. How vsuall is it to say one to another, God speede you, God be with you, God helpe you, God send you health, &c. when they haue no such thing in thought? Take heed then how at any time thou speakest of God, except thy tongue and heart goe together with feare and reuerence, for as *Eccius.* 23. *A seruant which is often punished cannot be without some scarre, so hee that sweareth and nameth God continually shall not be faultlesse.* And let all good children say with *Dauid. Psalme* 72. 18. *Blessed bee the Lord God, euen the God of Israel, which onely doeth wonderfull things, and blessed be his glorious Name for euer.*

Againe, some doe not onely so abuse Gods glorious Name in their idle and ordinary talke, but also by vaine swearing doe binde, almost euery word with an oath, whereby also they bring Gods heauie iudgements, woes, and curses vpon their owne heads, yea, some cannot speake vnlesse they sweare: It is their Rethoricke, the vulgar poyson of the world, and it is in the mouth of eue-

ry

ry child, for as soone as they can speake, they are able to hurle out any oath, as if they had beene old practicioners. It is an horrible thing to see how this sinne is vsed in all companies, the old man sweareth of custome, the young man in a bravery, the childe by immitation, the Gentleman thinks his speech not gratious if hee grace it not with graceless oathes; the poore man sweareth for necessity, the thiefe to cover his fault, and the strumpet sweareth to deny her sin. A vaine swearer is worse then a thiefe, an harlot, or a slaunderer: the thiefe often stealeth for necessitie, the swearer stealeth Gods glory in a bravery, the harlot sinneth in the darke, the swearer openly: the slaunderer hurts his neighbour, the swearer offends his heavenly Father. The souldier once pearced Christ with a speare. *Iohn* 19. but swearers with their poysoned tongs breake up all the wounds of Christ, and tread vnder their feet the blood of the covenant they are worse then the Devill, who trembleth at the name of Christ, but they without feare or reverence doe most horribly blaspheme it. A man is

knowen

knowne of what hart he is by his swearing; for as the Apostle saint *Peter* was knowne to be of *Galile*, by his speech, *Mar.* 14.70. so a man (because of the aboundance of the heart the mouth speaketh) may know the children of God, the children of the world, and the children of the Diuell by their speech. Of the first *Dauid* speaketh *Psal.* 84. *Blessed are they that dwell in thine house, they will euer praise thee*. Of the second sort *Iohn* saith 3.31. *He that is of the earth is of the earth, and speaketh of the earth.* And of the third the Prophet *Esay* saith, *Esay* 1.21,22. *They fret themselues, and curse their Kings, and their gods.* As hée is an English man that naturally speaketh English, a Spaniard that naturally speaketh Spanish, and a French man that naturally speaketh French: so they that in their vsuall speech doe praise God, are of God: they that speake most of earthly things, are worldly and carnall men: but they that vse much swearing and cursing, are diuellish, because their speech is alike. In the auntient Records of the Romans it is remembred, that a certaine adultresse hauing three sonnes, tolde her husband,

Iohannes Beetes in preceptorio.

when

when she lay on her death bed, that onely one of them was his, but which of them it was, she would not at any hand make knowne. At last, when the time came also that this man should departe the world, he bequeathed to his vnknowen sonne all his lands and goodes, intreating his executors that they would vse all the best meanes they could, to know which of them three was his naturall sonne: the matter was brought before the Iudge, who calling to minde the wise fact of king *Salomon* concerning the two women that contended for the liuing childe 1. *Reg.* 3. thought it good to make experience where Nature rested: and therefore gaue sentence, that the dead body of the father should be bounden vpright to a stake, and that to euery of the three children should be deliuered a bowe and an arrowe, and each one of them should shoot his arrow at the dead body, with promise, that he which could shoot nearest the fathers heart, and pierce deepest into his flesh, should haue land, goodes, and all. The two bastardes (in whome was no sparke of naturall loue) shot earnestly at him, but the third with

reuerence refuſed to ſhoot, abhorring to doe ſo vnnaturall an action, and ſharply reproued his brethren, for committing ſo filthy a fact, affirming that hee had rather loſe all, then doe as they had done: whereuppon iudgement was giuen that he was the dead mans onely and naturall ſonne, and the other two but baſtards, and ſo enioyed his fathers inheritance. Such baſtards are they and no true children of God, which in their dayly talke ſhoote out arrowes of blaſphemy at euery part of Chriſt his ſacred body, they cannot beare any naturall loue to Chriſt that ſo wounds him with oathes, and ſhoot at his heart, nay, they are Gods enemies. *Pſal.* 139 20. *Thine enemies (O Lord) take thy Name in vaine.* As the Salamander which way ſoeuer he goeth powreth out his poyſon, which maketh the herbes to wither; ſo there are ſome, who which way ſoeuer they goe, doe powre out the poyſon of their ſoules. The ſeruants of *Antichriſt* haue a marke in their right hand, & the ſeruants of the diuill in their tongue: As the godly doe glorifie God, ſo theſe diſhonour God: What hypocriſie is it

Reuel. 13. 16.

to pray euery day that Gods Name may be hallowed, and yet daily to blaſpheme it, a ſonne in profeſſion and a rebell in practiſe: But let our ſeaſoned ſpæch, and reuerent vſing of Gods name witneſſe with vs, and for vs, that we are the children of God, and let our yea, be yea, and our nay, nay, leſt we fall into temptation, and ſnares of Satan, and ſo in the end bring an heauy iudgement vpon our ſelues.

Thirdly, the glorious and fearefull name of the Lord God is vnreuerently abuſed among the wicked by their falſe ſwearing to deceiue, *Heb.6.16. God hath appointed an oath as an end of all controuerſie, and a ſeale of the truth.* But falſe ſwearers take the ſeale of God, & counterfeit it. He that counterfeits the ſeale of a prince is worthy of death: then what of him that taketh the ſeale of Gods name to confirme a lye withall? It was a miſerable thing that the Iewes required not Ieſus, but *Barrabas*, a thiefe and a murtherer: So periured perſons renounce Ieſus Chriſt, & the hope of ſalnation, the kingdome of God, and all they regard not ſo much the ſafgard of

their

their owne soules, as the fauour of some mortall man, and as *Iudas* solde Christ for thirty pence, so they renounce Christ Iesus and the kingdome of heauen for a summe of mony, or worldly commodity.

This swearing falsely, to deceiue, is too common a sinne: As the Cretians were saide to be all liars, *Tit.* 1.12. so for the most part, among vs, all are swearers, to gaine by it. This is too vsuall a sinne in shoppes, faires, and markets, and I would God no where else. That which is so gotten, hath a fearefull curse vpon it. Maisters will teach their seruants to sweare for gain, and such bring in most profite. 2. *Sam.* 23. When *Dauid* lusted for water of the well of *Bethlehem*, the three Worthies brake into the host of the Philistims, in danger of their liues, and drew water out of the well of *Bethlehem*, and brought it to *Dauid*, who would not drinke thereof, but powred it out for an offering to the Lord, saying, *O Lord, be it farre from me that I should doe this, Is not this the bloud of the men that went in ieoperdie of their liues?* Therefore he would not drincke of it. If *Dauid* would not drinke of the water that was

fetcht

fetched with danger of those mens liues, wilt thou eate and drinke of that which is gotten with danger of the soule of thy child, seruant, or their owne soule? Let men take hæde, swearing falsly to deceiue is but mad sport, whereby mens soules are endangered, but it is so common that it sheweth how few take care for their soules. It would make a mans heart quake to here how the wicked, when they seeke to deceiue them with whom they deale, will sweare and take God to witnesse. 1. *Samu.* 28. *Saul* going to the witch to deceiue, put on other apparel: So men purposing to deceiue, take on them the name of God as a cloke: Woe to thee then whosoeuer thou art, that so takest Gods glorious Name into thy mouth to confirme a lye withall, therby to deceiue thy neighbor, God will make thy plagues wonderfull, great, and fearefull.

Further, I obserue that as the name of God is many wayes vnreuerently abused, so the Lorde will send downe Iudgements, woes, and plagues vpon them in this life, and eternall curses in the life to come, which do not with great

feare and reuerence vse the glorious and fearefull Name of the Lord. *Exod.* 20. 7. *The Lord will not holde him guiltlesse, that taketh his name in vaine.* If all the iudges and courts on earth acquit him, God will condemne him. It is a fearefull and venerable name. *Eccles.* 23. 11. *He that vseth much swearing shall be filled with iniquity, and the plague shall neuer depart from his house.* If gun-powder be strawed in an house, there is danger of burning, but when there is a swearer in an house, there is the curse of God more dangerous and ready to take fire then any gun-powder, which will consume the house, and bring it to vtter ruine. *Ierem.* 23. 10. *Because of oathes the lande mourneth*, swearing euer brings a iudgment with it: The Law and commandement of God by *Mose* was, *Leu.* 24. That the swearer should be stoned to death. 2. *Reg.* 19. 35. One Angel in one night destroyed in the host of *Senacherib*, one hundred fourescore & fiue thousand men for this sinne of blasphemie. And not onely the iudgements and curses of God belong to this sinne in this life, but also eternall torments in the life

Zach. 5. 2, 2.
Hag. 2. 11.

life to come, except they repent with *Zacharie* the Prophet foreshewed, *Zach.* 5. 1,2,3. who in a vision from heauen saw a flying booke, the length whereof was twenty cubites, and the breadth of it ten cubites, wherein was written curses against swearers, and that the curses should enter into their houses and consume them with the tymber and stones thereof. You see how great and fearful a flame a blasphemous tongue kindleth, *Iam.* 3.5. If then God send downe such wonderful plagues on them which do not with great feare & reuerence vse his dreadful name, then (beloued) it cannot be denied but that this present iudgment of God by plague and pestilence is iustly fallen vpon our English nation: For (alas) how often, and how rashly is that fearefull & glorious Name of God blasphemed among vs? Some thinke there is no grace in their words, if they be not imbossed with damnable oaths, & notwithstanding, who trembleth at it? Nay, who almost reprooueth it? The *Iewes* rent their garments, *Mat.* 26.65. when they heard Gods Name blasphemed, but who among vs sheweth any

token that he is discontented with it?
Iohn 19.7. If *Pilate* an Heathen man, who knewe not Gods word, was stricken with feare at the hearing of the name of the Sonne of God: No doubt *Pilate* shall rise vp in iudgement against many among vs, who without all feare and reuerence rende the Name of God in pieces by cursed swearing and blasphemie, and tosse that dreadfull Name of God in their mouthes, as a football is tossed to and fro on the plaine ground. Some maruell to see Lordshippes, houses, and landes translated to strangers from the ancient owners: maruell not at it, there are many houses wherein that fearefull and terrible Name of God is seldome remembred, vnlesse it be to Gods dishonour, and therefore Gods vengeance doeth watch for their destruction, and a secret curse remaineth in their houses; God will make their plagues wonderfull, and the plagues of their seed, till he haue vtterly destroyed them from off the face of the earth: Others wonder to see this man or that suddenly stricken dumbe, and depriued of speech, euen in time of their health: If thou wonder at it,

it, glorifie God in thine admiration, for it standeth with Gods iustice that wherein a man sinneth, therein he shall be punished: and therfore as to the rich glutton, *Luke* 16. who sometime had his choice of drinke and daintie fare, but abused it, a time came (by Gods iust iudgement) when he would haue beene glad of a droppe of water to cole his tongue: So it is a iust thing with God that they which abuse their speech by swearing and cursing (which is a gift that no creature but man hath) should in their life time be depriued of speech, and left dumbe as brute beasts, that others might see & feare, and by their example take heed how they do vnreuerently vse Gods sacred Name. Some againe thinke it strange that God doth at one time threaten vs with sword, at another time punished vs with dearth & famine, and eftsoones with fearefull plague and pestelence, as at this present; but let them thinke it more strange that God doth not rayne fire and brimstone from heauen vpon vs, as he did vpon *Sodom* and *Gomorrah*, *Gen.* 19. or that the earth doeth not swallow vs vp quicke, as it

did *Corah* and his company, *Numb.* 16. 32, 33. for our beastly and blasphemous swearing, and vnreuerent trampling of Gods feareful Name vnder our feete. Take hēde then whosoeuer thou art, how by thy filthy swearing, thou blowest at the coale of Gods curse, and kindlest the wrath of God as a fire to consume thee, and thy posterity; And as thou tenderest the glory of God, the saluation of thy soule, or wouldest haue these present iudgments of God remoued, or taken away from vs, repent thee of this and other thy sinnes, that God may command his punishing Angel to stay his hand.

Hitherto you haue heard how God threatneth iudgments, first, against the disobedient, and secondly, against such as doe not feare that glorious and fearfull Name, *The Lord God.* Now in the second generall place you shall heare what maner of seruice the Lord requireth for the auoydance of his iudgements, and that is, That we doe not only heare, but also kēepe and doe all the the words of this Law.

They that would haue the splendent

beames

beames of Gods mercies to shine vpon them, and the woes, curses, and iudgements of God removed from them, must not onely make an outward shew of hearing the Law of God, but are bound to keepe and do all the words of this Law. For manifest proofe of which doctrine, though the Spirit of God sets downe sufficient of this in the 28. of *Deuteronomy*, and *Leuit.* 26. yet I will adde thereunto that in *Esay* 1. 19. *If you consent and obey*, (hee sayeth not simply, if you heare) *you shall eate of the good of the land: But if you refuse and be rebellious, you shall bee deuoured with the sword, for the mouth of the Lord hath spoken it.* The wicked world in the daies of *Noah*, no doubt heard him speaking vnto them the truth from God, but because they did not also keepe and doe the wordes of Gods Lawe, the iudgement of God fell vpon them by a generall flood. The people of *Sodoma* often heard *Lot*, but their hearing was to their further cõdemnation, because they did not obserue and doe that they heard. The Iewes, the people of God had Prophets, and good men sent vnto them,

Deut. 26.
Deut. 28.

them, to call them to repentance, yea, Christ Jesus and his Apostles, but what they heard, serued but as a witnesse against them, because they yéelded not obedience to that they heard, the Iudgements of God fell vpon them in most fearefull maner, and God made their plagues wonderfull, & the plagues of their séede. The wicked and reprobate ones may heare the worde, and talke of the worde, but the kéeping and doing of it is onely proper to the elect children of God. When the *Nineuites* repented, It is not sayde, *Iona.* 3. that God saw or respected their wordes, or outward shew, but their workes. The Iewes had good wordes ynow in their mouthes, though they wanted good workes. *Ierem.* 7. 4. *Templum Domini, templum Domini*, the temple of the Lord, the Temple of the Lord, wee haue the temple of the Lord, and we haue *Abraham* to our father, *Matth.* 3. 9. when as they did nothing sutable, but contrary to their wordes, much like many hypocrites now a dayes, who (for the most part) seale vp all their sayings, and daube vp all their doings with an *In*

Matth. 3. 9.

trueth,

trueth, whereas often there is no truth, neither in their wordes nor déedes. If words and outward shew would haue serued the turne, then the *Pharises* had béene the onely men, for they prayed in the stréetes, disguised their faces when they fasted, and yet Christ brands them for hypocrites, *Mat.* 23. and he speakes to all in generall. *Matt.* 7. 21. *Not euery one that sayeth vnto me, Lord, Lord, shall enter into the kingdome of heauen, but he that doeth the will of my Father which is in heauen.* Many good workes shalbe found in hell, but good workes done in faith, goe all to heauen. They shall leaue their hearing and talking behind them, but their practising and walking, and good workes do follow them. *Reuel.* 14. 13. and therefore the Apostle exhorts vs to make our election sure by good works. We haue had the Ghospel preached amongst vs now full fourty and eight yéeres, in more plentifull sort then euer heretofore, but (alas) what effect worketh it among the greatest number? Sin neuer more abounded, the Gospel hath many hearers, but few followers: many talke of it, but few walke after it. Take

Mat. 6. 5, 16.

Mat. 23. 13, 14, 15, 23, 25.

1. Pet. 1.

héede

hæde then of hypocriſie in Gods wor-
ſhippe and ſeruice, thou mayeſt blinde
mens eyes with outward ſhewes of
holineſſe, but God ſæth thine heart.
We ſay, It is ill halting before a cræ-
ple, but it is worſe deſſembling before
God. In many places citizens and
townſemen deſire to haue much pra-
ching, but tow few make conſcience of
practiſing: Neuer any age wherein
there was more ſæming and leſſe be-
ing; but take hæde, God loketh fur-
ther into thæ then all the world beſids,
not onely into thy words and workes,
but alſo euen into thy heart, whence thy
words and workes doe flowe: And at
the iudgement God will not giue ſen-
tence according to thy outward ſhewe
in hypocriſy, but according to the works
which thou haſt done. God will not
examine thæ how many ſermons thou
haſt heard, but how much thou haſt pra-
ctiſed of that thou haſt heard, and thy
conſcience ſhall anſwere either for thæ,
or againſt thæ. Moreouer, you ſhall
ſæ ſome hypocrites and deſſemblers in
Gods worſhip and ſeruice, ſometimes
more zealous in outward profeſſion
then

then the children of God, talking so godly, and making it so godly as if they were some petty saints dropt downe from heauen, when as indeed, they make no conscience to keepe and doe all the wordes of Gods Law. Some of them in outward profession almost as hotte on the spurre as *Baals* Priests, 1. *Reg.* 18.28. who in their blind zeale cut themselues with knines and launcers, or as the *Donatistes*, who about 420. yeeres after Christ, for zeale killed themselues as men not worthy to liue, and so laboured to striue for God, they stroue against God: Such wee haue some who in a blinde zeale runne vp and downe to heare the worde, as if there were a famine of the word in the lande, because (forsoth) they would seeme to bee more religious then others, but looke into their liues, and you shall find many hallow trees without fruite, cloudes without water, and caried about with a tempest, to whome the blacke darkenesse is reserued for euer. As *Dauid*, a man otherwayes zealous for Gods glorie, by his grosse sinnes of adulterie and murther 2. Pet. 2. 17. Iude 12.

made

made the enemies of God to blaſpheme, 2. *Sam.* 12.13. So the Name of God, and the word of ſaluation is euill ſpoken of among the wicked by their meanes which are zealous in profeſſion, but practiſe nothing, ſaue that which is naught, and by their bad example, and looſeneſſe of life many poore ſoules are endangered of their ſaluation, for ſimple men are ſooner drawen to God by the good workes that they ſée, then by the good words that they heare. Looke into the outward face of the Church, eſpecially of the Popiſh ſéeming Church, and you ſhall ſée *Ananias* renting his clothes, *Mar.* 14.63. and taking on with himſelfe at the hearing of ſuch wordes as ſéeme to ſound like blaſphemy or hereſy, with an outward zeale of Gods glory, and yet buying a biſhoppricke for money, and who will not be bold to doe as ſuch a one doeth? You ſhall ſée *Herod*, *Mar.* 6.20. hearing *Iohn Baptiſt* preach, and yet make no conſcience of adultery nor murther, you ſhall ſée the Phariſes, vnder a colour of holineſſe, *Mat.* 23.14. tything mint, and comine, and curious in trifles, and

leaue

leaue waightier matters of the Lawe: you shall see some zealous hearers, but mere hypocrites, vsurers, adulterers, slaunderers, backbiters, buske bodies, crafty dealers, dessemblers with God and man, as full of malice, as a toad is full of poyson. It is our duety to talke of all the words of Gods Law at home and abroad, when we lie downe & when we rise vp, & to heare the word reuerently, because fayth cõmeth by hearing, and we must be begotten by the immortall seede of the word of God: Notwithstanding, they that seeme zealous, and are but bare talkers and hearers of the word, without practising and doing all the words of Gods law, are so far from pleasing God, or pacifying his anger when it is once kindled, that they are meanes to increase his vengeance, and to bring downe more fearefull plagues, because God will not be dallyed withall in his worshippe and seruice; and therefore to them, who at the day of Iudgement shal say to Christ, that they haue prophesied by his Name, and by his Name cast out Deuils, and done many great workes, he shall answere,

Deut. 6. 7.

Rom. 10. 17.

Acts 5. 3, 9.

Mat. 7. 22, 23.

I neuer knew you, depart from me ye that worke iniquity: Let then the fruitlesse naked zeale of hypocrites in Gods worshippe and seruice serue as spurres in our sides to pricke vs forward, and make vs earnest to keepe and doe all the words of Gods Law, that so God may be glorified in vs, and his fearefull iudgments remoued from vs. And let this serue as a looking glasse for all carnall gospellers, and dissembling hypocrites, which deceiue the world with shewes, and themselues with shadowes. *Mat.4.* Mat.4.3.6. Satan combating with Christ, thought all sure enough when he had got Scriptures by the end: so many thinke they are halfe way at heauen, if they can get a Bible vnder their arme, and make an outward shew of zeale to here the word, though they shift ouer the practising of it to others, and themselues sleepe at the Sermon while: but for all their outward zeale and hearing much, the curse of God shall cleaue vnto them, yea, and the greater shalbe their condemnation, if they doe not also keepe and doe all the wordes of Gods Law. 1. *Samu.*28.14. *Saul* thought that Satan was *Samuel*, when

when he came in likenesse of *Samuel*; so some thinke that all are Saints, that seeme in the congregation as Saints: But (alas beloued) there is many a Satan in like that seemeth a saint in shew, but maketh no conscience to keepe and doe all the wordes of Gods Law. If then we would haue the punishing Angel to hold his hand, and the plagues to cease, wee must not haue *Iacobs* small voyce, and *Esaus* his rough handes; wee must not be like water-men, who rowe one way, and looke another, talke this way and liue the contrary, curious in other mens liues, and careless in our owne: Wee must not bee like foolish proude Merchants, who make a little showe outward, but haue emptie storehouses within: Nor like the Pharisees, who seemed excellent men till Christ vncased them: neither must wee thinke that true Religion consisteth in a talkatiue shew of a mortified profession vnles wee thinke to goe to heauen only in speculation, but we must keepe and doe the Law of God, we must be of another temper then hypocrites are: we must not double with God, nor dessemble

dissemble in his seruice. *Apo.* 14.5. there should be no guile in our mouths; heart, and tongue, and hand should goe together, *Psalm.* 45. *The Kings daughter is all glorious within.* *Esay* exhorting the people to true repentance for the auoyding of Gods iudgements sayth not, Learne to speake well, to heare much, or to hide a wolfe in a shæpes skinne, or learne to cloke a bad life vnder a good profession: but hee sayeth, *Esay* 1. 17. *Learne to doe well, apply your selues to equity.* It was our Sauiours rule, *Iohn* 10.25. *The workes that I doe, shall testifie of mee.* And this should be a rule for euery member of Christ, *By their workes you shal know them.*

Againe, as it is our duety (for the auoyding of Gods iudgements) not only to here, but also to obserue and do the words of Gods Law: So further the Lord requireth the performing and kæping not of this, or that part, but of *All the words of this Law. Iam.* 2.10. *Whosoeuer shall keepe the whole Law, and yet faileth in one point, he is guiltie of all.* Let vs then *Clense our selues*, 2. *Cor.* 7.1. *from all filthinesse of the flesh and spirit, and growe vp vnto full holinesse in the feare of God.*

For

For wee must bee cleansed within and without. 1. *Pet.* 1. 15. *As he which hath called you is holy, so be ye holy in all maner of conuersation.* God giueth no man libertie to sinne in the least degree, the reasons hereof are. First, because all sin fighteth against the soule. 1. *Pet.* 2. 11. *I beseech you as pilgrims and strangers abstain from fleshly lusts, which fight against the soule.* Euery sinne fighteth against the soule, and therefore we must abstaine from all sinne, and not sinne in the least degree. Secondly, because sinne maketh a separation betweene God and vs. *Esay* 59. 2. *Your iniquities haue separated betweene you and your God, and your sinnes haue hid his face from you, that he will not heare. Iere.* 5. 25. *Your iniquities haue turned away these things, and your sinnes haue hindred good things from you.* Thirdly, because euery sinne doth purchase Gods wrath. *Psal.* 5. 4, 5. *For thou art not a God that loueth wickednesse, neither shall euill dwell with thee. The foolish shall not stand in thy sight, for thou hatest all them that worke iniquity. Rom.* 1. 18. *The wrath of God is reuealed from heauen against all vnrighteousnes and vngodlinesse of men, which*

1.

2.

3.

withhold the truth in righteousnes. Our sins do bring down Gods wrath and iudgements by famine, sword, plague, & pestilence and therefore if we would be deliuered from these iudgments which lately in fearefull manner lye vpon vs, we must make conscience to keepe and doe *All the words of Gods Law.* This doctrine also serueth to reproue them that are careless in sin, and make no bones to commit sinne euen with greedinesse, we should pul such as it were out of the fire. *Iud.* 23. For sin is as dangerous to the soule as fire is to the body. Moreouer, we should auoyd all occasions of sin, and vse all good meanes to keepe vs vndefiled therwith, to frequent good company, and auoyd badde, for if we be carefull to shunne such places and persons as are infected with the plague, and to vse all preseruatiues against it, then much more against sinne, which is the plague and poyson of the soule. Lastly, this serueth to condemne the sinfull shifting which some vse to make from one sinne to another: I haue beene an adulterer (will some man say) but I thanke God, I haue left that sinne, and now I am

but

but a little couetous, &c. But as one poyson is enough to destroy the bodie, so one sinne is sufficient to condemne the soule. We must not doe as *Saul* did, who being sent to destroy all the *Amalekites*. 1. *Sam.* 15. 3, 9. spared their King *Agag*, and the better sheepe and oxen, and the fat beasts, and the lambes, and all that was good, that they would not destroy, but all that was vile and nought worth, that they destroyed: So we must not thinke it sufficient to cast away one sinne, or a few sinnes, but we must destroy our fatte sinnes, our profitable sinnes, our pleasant sinnes, and all. If we would haue our land cleansed from infection of plague and pestilence, we must labour to cleanse our selues, first, from all filthinesse of flesh and Spirit, we must keepe and doe not this or that part, but all the words of Gods Lawe. God giueth no man libertie to commit the least sin: and therefore as we would haue all parts glorified, so we must also first haue all parts sanctified, &c. 1. Cor. 7. 1.

Finis prioris concionis.

Laus Deo.

The second Sermon.

YOV haue heard in the former sermon. First against whome the Lord here threatneth plagues, and Iudgements, *viz.* the disobedient, and them that feare not his glorious Name. And secondly, what maner of seruice he requireth, for auoyding of his Iudgements, namely, not onely the hearing, but also the keeping and doing of his Law, and that not of this or that part of it, but of all the words of his Law.

Now commeth the third general part to bee handled, which doth shewe the cause of the iudgements of God threatned, and now fallen vpon vs, ℣ that is, sin, or the not keeping and doing of al the wordes of Gods Law. But first let me answere one obiection which may hence arise. Some man may say, Why doeth

God threaten temporall plagues and punishments in this life, and eternall torments in the life to come against those that doe not obserue and doe all the words of his Law, whereas (Christ onely excepted) no man can, nor euer did performe and doe the whole law so perfectly and absolutly as God requireth at our hands? To this I answere: The Lord requireth nothing but what we are bounden to doe, and that wee might haue done had not *Adam* sinned: And therefore considering the corruption of our nature, we ought to acknowledge our frailtie, and to call vpon God by faithful prayer, that he would vouchsafe by his holy Spirit to direct vs how to frame our liues according to his Law, and accept of vs in Christ and for his sake, who hath fulfilled the Law for vs. And although the best Saints of God be farre short of that perfection which the Lord requireth, yet let it bee our comfort that the Lord accepteth of our willingnesse, and desire to doe that he commandeth: So he accepted of *Abraham*, *Gen.* 22.10. And so also will hee accept of all *Abrahams* children: For though

Gen. 22.10, 11, 12.

though *Abraham* did not sacrifice his son yet his willingnesse to haue done it at Gods commandement, was accepted as if he had done it: So if thou haue a willing minde, and vnfained desire to keepe and doe all the wordes of Gods Lawe, though thou come much too short of it, yet the Lord will accept of thy willing mind & vnfained desire to do it, as if thou haddest done it. *Nehem.* 1.11. But will a willing minde & vnfained desire serue the turne? Yes, If thou labour to walke in the feare of God, and desirest more faith, when thou hast not so much as thou wouldest haue: If, I say, thou desirest in thine heart, not to offend God, feelest wants in thy selfe, thirstest to doe better, & feelest an inward griefe ỹ thou canst do no better, thy willing mind being aboue thine habilitie, doubtlesse God doth accept of thee as if thou hadest kept and done al ỹ words of his Law. 2. *Cor.* 8. *If first there be a willing mind, it is accepted according to that a man hath, and not according to that he hath not.* If a father willing to proue the obedience of his child, should bid him goe, & fetch such a great ston, which he knew wel enough he were

Nehem. 1. 11.

2. Cor. 8. 8, 12.

not able to moone, much leſſe to carie, the child ſhould goe and ſtrugle with it, and finding that he could not by any meanes doe it, ſhould returne to his father, and tell him, Father, I haue done what I am able, and vſed all my ſtrength, but it will not be: What father is it, that will not accept of his childs willing minde and endeuour, as if he had done it? So our heauenly Father accepteth of our willing and obedient mindes, though we be not able to keepe and doe all the words of his Law.

But to our purpoſe, What is the cauſe of Gods iudgements? Sinne, for it doeth kindle the wrath of God as a fire, and brings down his iudgements.

Lam. 3. 39. *Lam.* 3. 39. *Man ſuffereth for his ſin.*

Pſal. 107. 34. *Pſal.* 107. 34. *A fruitfull land maketh he barren, Why? for the wickedneſſe of them that dwell therein.* Yea, ſinne is ſo filthy a thing before God, that it is ſaid to defile the earth. *Gene.* 6. 12. *God looked vpon the earth, and behold, It was corrupt, for all fleſh had corrupt his way vpon the earth.* 2. *Pet* 2. God created the Angels in ſingular perfection, yet when they committed ſinne againſt God, all his loue was turned

Gen. 6. 12.

I. Reg. 8. 35.

2. Pet. 1. 4.

ned vengeance, he cast them downe into hell, and deliuered them into chaines of darknesse to be kept vnto damnation.

Gen. 1 26. God created *Adam* and *Heuah*, placed them in paradise, subiected all creatures vnto them, ioyned them in mariage, blessed them, and perfoymed all tokenes of loue vnto them; *Adam* commited but one sinne, and that by his wiues procurement, no sooner had he done it, but friendship was broken betweene God and him, God cursed him, and cast him out of Paradise. *Num.* 20. *Moses* and *Aaron* men highly in Gods fauour, yet when as at the wildernesse of sinne they doubted of the miracle promised by God, though they repented, yet God answered them, *Because you haue dishonoured me before the people, and not beleeued me, to sanctifie me in the presence of the children of Israel, therefore you shall not bring this people into the land which I haue giuen them.* 2. *Sam.* 11. *Dauid* a man after Gods owne heart committed adultery, but what came of it? though he bewayled and repented his sinne all the dayes of his life after, with many a sigh and bitter teare: yet notwithstanding,

Gen. 1. 26, 27

Num. 20. 12, 24.

2. Sam. 11. 4.

ding, as he had brought shame vpon an other mans wife, so he saw shame vpon his own children while he liued: *Ammon*, one of his sonnes, cõmitted incest with his owne sister *Thamar*. 2. *Sam.* 13.28. *Absolon* and other of *Dauids* sonnes killed his brother, *Ammon* for that filthie facte. The same *Absolon*, not long after droue his father *Dauid* out of his kingdome, and most impudently laie with his fathers wiues, whereupon followed horrible slaughter among the people, and sharpe battell, wherein *Absolon*, and many thousands moe were slaine.

2.Sam.13.1, 14.
2.Sam.13.28, 29,32.
2.Sam.15.7, 8.
2.Sam.16.21.

If God so punished his deerest children in this life for sinne, what haue we deserued which doe multiplie our transgressions, and heape one sinne vpon another, how can it bee but God must nedes make our plagues wonderfull? May; sinne doth not onely bring Gods iudgements in generall, but also more particularlie, it is the cause of plague, pestilence, sickenesses and bodilie diseases. *Ierem.* 21. 6. For sinne (saith the Lord) *I will smite the inhabitants of Ierusalem, and man and beast*

Iere.21.6.
Exod.9.10.

shall

ſhall die of a great peſtilence. Exodus 9. God brought vpon *Egypt* botch, blayne, boile, and grieuous diſeaſes vpon the people for their crueltie towards the *Iſraelites*, and contempt of the Prophets. *Leuiticus 26. 25.* The Lorde threatneth the ſworde, ſickeneſſe, and peſtilence vpon the people for their ſins. 2. *Reg. 5. 27. Geheſie* was plagued with the leproſie of *Naaman* the Syrian, for his couetouſneſſe and bribery. *Pſal. 38. 3. Dauid* confeſſeth that Gods hand was heauie vpon him for his ſinne, and that hee had no reſt in his bones by reaſon of his iniquities. *Iohn 5. 14.* Chriſt hauing healed him that was diſeaſed thirtie and eight yeeres willed him to ſinne no more, leaſt a worſe thing happened vnto him: Signifying, that the cauſe of his ſickeneſſe was his ſinne. Let vs not impute this preſent heauie Iudgement of God vpon vs to any ſecondarie cauſes, but let vs acknowledge our ſinnes to bee the cauſe of it. Let vs ſay with *Iosephs* brethren, *Geneſis 42. 21. Wee haue ſinned, and therefore this trouble is come vppon vs.* And let euery

Leuit. 26. 25.

2. Reg. 5. 27.

Pſal. 38. 3.

Ioh. 5. 14.

Gen. 42. 21.

euery one looke into himselfe, and say, as
Micah 7.9. *Micha.* 7. 9. *It is my sinne that hath procured this.* Some say, It is *London* sinnes that hath brought this iudgement vpon them and vs: I say, not they onely, but we as well as they haue sinned, and deserued this and worse then this, and except we repent we shall all likewise
Luc.13.2. perish. There is no sect nor sort of people can excuse themselues: Looke amongst men of worth and wealth, and you shal find many of them contemners of the word, giuen to oppression, prodi-
Tit.3.4. galitie. 2. *Tit.* 3. 4. Louers of pleasures more then louers of God. Looke into the Cleargie, and you shal see some careless, some idle, some ignorant. Many Lawiers, more respecting gaine then Iustice, mayntaining the falsest cause for money, and promising the poore clyents that all shall be well for them, till they haue emptied their purses of coyne and themselues of honestie. Artificers, tradsemen, buyers, and sellers, what is more common among them then fraud, and deceipt, swearing, lying, and forswearing, setting conscience behind the doore, In a word, sinne so abounds among

mong all sorts of people that *Ionas* was neuer better knowen to be the cause of the tempest, then sinne is knowen to be the occasion of this present iudgement of God vpon vs. If then we would haue Gods wrath pacified, and his plagues turned away from vs, we must first turne from our sinnes, and make conscience to keepe and do all the words of Gods law, els God will not haue done with vs yet, *Lam.* 3. 40. we must euery one of vs, search and try our owne waies and condemne our selues guiltie of sinne, and be truely conuerted vnto God, which if we doe, then, *Psal.* 91. 7. A thousand shall fall beside vs, and ten thousand on our right hand, but it shall not come nie vs. And thus much concerning the generall cause of this heauie Iudgements of God.

Ionah. 1. 8, 12.

1. Cor. 11.

Psal. 91. 7.

The Scriptures doe also mention certaine particular sinnes, for which God threatneth & inflicteth the plague and pestilence vpon the people. And first, I find that the want of worshipping and seruing of God is one speciall sinne that bringeth his fearefull iudgement. *Exod.* 5. 3. *Moses* and *Aaron* came to

Exod. 5. 3.

to *Pharao*, and required that the people might goe three daies iourney into the wildernesse, and sacrifice to God, least he brought the pestilence or sword. If want of worshiping and seruing of God be one cause of the pestilence, then such prophane wretches amongst vs as had rather doe any thing then come to Church to serue God, are as cartropes to drawe downe the plague vpon this our English nation. And, as the *Iewes* cried. *Mat.* 27.25. *His blood be on vs, and vpon our children:* So the sinne of such prophane wretches crieth for vengeance vpon themselues, and vpon the whole land. Let vs looke into our selues, and see what cold and carelesse comming to Church there is no Sabbath daies: some lie in their beds, some about their ordinarie businesses, others follow vanities, whoring, & drunkennesse, vpon the Lords day, no threatning will preuaile with some, sometimes not halfe the people in a parish present at holy exercises vpon the Sabbath day, so hard a thing it is to drawe them to the meanes of their saluatiō. Seeing then that want of worshipping and seruing of God bringeth

Esay 5.18.
Mat. 27.25.

bringeth the plague, howsoeuer hitherto wee haue béene negligent, let vs now be diligent in seruing of God, that so the punishing Angel may cease. *Exod.* 23 25. *Thou shalt serue the Lord thy God, and he shall blesse thy bread, and thy water, and I will take all sicknesses away from the mids of thee.* To serue God should bee our chiefest delight, that so we may bee made partakers of Gods blessings, and haue his iudgements removed from vs. Hee that serueth God, shall not loose his reward. It is neuer with God as it is sometimes with men, *A young Seruing-man, an olde begger*; But it may be our comfort, that if we serue God, hee will neuer forsake vs, nor leaue vs comfortlesse, Nay, though the Deuill turne all his power loose at vs, they shall not be able to hurt vs. *Psalme 91. He will deliuer vs from the snare of the hunter, and from the noysome pestilence:* Wee néede not to feare the pestilence that walketh in the darknes, nor the plague that destroyeth at the noone day, &c. Let euery housholder then studie to bee like *Cornelius*, *Acts* 10. 2. who serued God with

Exod. 23.25.

Mat. 6.33.

Psal. 91.3,6,7.

Act. 10.2.

with all his houſhold, And ſay as did *Ioſhua*, *Ioſh.* 24. 15. *I and my houſe will*
Ioſh 24. 15. *ſerue the Lord.* And let all miſtreſſes
Heſt. 4. 16. and dames ſay with *Heſter. I and my maides will doe the like.* And as *Ioſeph*
Luk. 2. 41. and *Mary* went euery yéere to *Ieruſalem* with all their houſhold, to ſerue God: So let all godly houſholders with their whole families euery Sabbath day reſort to the Church, to ſerue God: And as you would haue your owne worke and buſineſſe done vpon the worke dayes, So be as willing, nay, a great deale more willing and forward to further, and no way to hinder the Lordes worke on the Sabbath day. But (alas) too many now a dayes are like *Pharao*,
Exod. 5. 6. who had ſomething elſe for the Iewes to doe when they ſhould haue ſerued God: So many of our houſholders haue one buſineſſe or other for themſelues, and ſeruants when they ſhould goe to Church: Such men are meanes to bring vngeance vpon themſelues, and others, whereas on the other ſide they that ſerue God haue promiſes of temporall bleſſings in this life, and eternall in the life to come.

An

An other perticuler sin, and so a cause or meanes to bring the plagues is contempt of the Ministers of the word, the Ministers are named in the Scriptures by name reuerent and high titles, and specially they are called Angels, and Ambassadours of God. *Apo.* 1.20.2. *Cor.*5. And therefore it is not a calling to be contemned, but an excellent thing to be an Angell or Messenger of God. Christ Jesus was so called, *The Angell or Messenger of God to the Church. Mal.*3.1. *Apo.* 10.1. The office of an Ambassadour is an excellent office, euen when they are sent from an earthlie Prince; And therefore howsoeuer the Lordes Ambassadours be lightlie and slightlie esteemed of, nay contemned, and nought set by among the wicked, yet among good men, and such as feare God, and loue God, as *Obadia* did. 1. *Reg.* 18. they are, and euer haue beene highlie accounted of, at least waies for his sake whose message they bring, and vouchsaffeth to grace them with such high titles. When *Obadia* saw that wicked *Iesabell* hated and persecuted Gods Prophets, he, both with daunger, and to

Apoc.1.20.
2 Cor 5.20.
Gal 4.14.
Mal.3.1.
Apo.10.1.
Apo.14.17.
1.Reg.18.3,4.

his great charges, found meanes to preserue them, hid them, and fed them, because they were the Lordes Ambassadours: But now *Obadia* is dead and gone, and haue left few behind him that haue the like care, but for the most part cary a contrary disposition, and therefore no maruel if God make our plagus wonderfull. Few in these sinfull times haue any care to giue or consecrate their
1.Sam.1.28. sonnes to God, as *Anna* did, 1. *Sam.* 1. 28. and to place them in the seruice of God, because (for the most part) they want both their due maynt:nance and reuerence, May, many thinke it a disgrace if their child or kinsman be a Minister, but Christ Jesus the Lord of all,
Heb.1.2. *Heb.* 1.2. accounted it no disgrace to bee of this calling, neither the Apostles of Christ, to whom though the Ministers of this age be not comparable in Spirituall graces, yet in this one thing they are the Lords Ambassadours as well as they, and therefore not so basely to be e-
1.Cor.4.1. stæmed of, 1. *Cor.* 4 1. *But as the Mynisters of Christ, and disposers of the secrets of God:* Because we are not ashamed of
Rom.1.16. the Gospel of Christ, *Rom.* 1.16. nor of

his

his message whose Ambassadour wee are. Though a man be never so simple, yet if hee be admitted to be the Ambassadour of an earthlie Prince, every man will reuerence him, and who dare contemne him? So though a man bee neuer so meane, poore, or beggerly, yet when he is allowed to be the Messenger of Christ Iesus, and able to deliuer his Message in any good sort, hee ought not to be contemned, for so Christ is despised in him. If a man for his son or kinsman be preferred to princely or Lordly state as *Ioseph* was in Egypt, *Gen.* 41. or as *Mordecai* was in *Ahasuerosh* his Court, *Ester* 6. or in fauour with the King as *Daniel* was, *Dan.* 2. 28.

Gen. 41. 40.
Ester 6. 11.
Dan. 2. 48.

All men with cappe and knee will reuerence such a one, and account him happie, yea, a happie father that hath such a sonne, and happy hee that hath such a kinseman: But they see it not that it is a thousand times more happy to bee the Messenger of God: This is such an excellent calling and profession, that no man is sufficient for it, And therefore the name

of an Apostle and Byshoppe is attributed to Christ. *Heb.* 3. 1. *Heb.* 8. 1, 2.
Heb.3.1.
Heb.8.1,2.
what a blessed thing is it to be ioyned with Christ in such an high preferment? If it were an honour to *Iosuah* to bring the people into the land of *Canaan*, what an excellent thing is it to conduct the people of God into the heauenly *Caanan* and celestiall *Ierusalem*. It goeth hard with the poore Ministers of the Gospell, and Messengers of Christ, when for doing good they shall reape contempt at their handes of whom they should bee much set by. Phisitions that cure the sicknesses and diseases of the bodie are honoured; and highly esteemed of. Souldiars that defend the land, should be much made of; but the Ministers that cure the sicknesses of mens soules, feed them with the heauenlie *Manna*, and arme and defend them against Satans assalts, if they be not regarded, they haue the more wrong, and the sharper will Gods arrowes be against the vnthankfull people. *Xerxes*, mourned and wept, when he considered that of so populous an armie not one should be left aliue, within an hundred yeeres: But if Christ be

condemned

condemned and Barabbas deliuered, if good men be contemned, and bad men esteemed of, few good men will shortly be left in the world, and the iudgements of God for such contempt will cause vs to sorrow, mourne, and weepe, and bring heauie iudgements vpon vs. The contempt of the Ambassadour, is the contempt of the Prince, and to despise or basely to esteeme of Gods Ministers, is to despise God himselfe. *Luc.* 10. *He that despiseth you, despiseth me, and hee that despiseth me, despiseth him that sent me.* Mat. 10. 40. Luk. 10. 16.

When the Messengers of King *David* had their skyrts and beards cut off, 2. *Sam.* 10. hee tooke it as his owne reproch: And if the Messengers of God be contemptuously or vnreuerently receiued, not man, but God is despised. 2. Sam. 10. 4, 7

When the people refused *Samuel*, 1. *Sam.* 8. 7. God said, *They haue not cast thee away but they haue cast me away.* If a man should haue tolde the Iewes that they despised God, when they contemned his Prophets and Apostles, they would not haue beleeued it, but men in resisting Gods ordinance, resist God, *Ezek.* 3. 7. *This people will not obey thee, for they will* 1. Sam. 8. 7. Ezek. 3. 7.

not obey me. This is perpetuall, when God prepared messengers, who so contemneth them, contemneth and despiseth
1. Thes. 4. 8. him that sent them. 1. *Thess.* 4. 8. It is God that speaketh by his Ministers and
Heb. 4. 7. Messengers. God is the cryer. *Heb.* 4. 7. *To day if you will heare* (*his voice*) not our voyce, for God speaketh by his Ministers. If King *Dauid* was angrie when his messengers were shamefully intreted and despised, then how much more will the King of glorie be provoked to wrath, and to execute his Judgements vpon such a people as this is, which set at naught both his message and messengers, and often make more account of a
Ier. 29. 18, 19. minstrell then a Minister. *Ier.* 29. 18. *I will persecut them with the sword, with the famine, and with the pestilence &c. Because they haue not heard my words, saith the Lord, which I sent vnto them by my seruants the Prophets, rising vp earely and sending them, but yee would not heare, sayeth the*
Num. 14. 10, 12. *Lord. Num.* 14. The people would haue stoned *Moses* and *Aaron*, but *verse* 12. the Lord threatned to smite them with the pestilence, and destroy them. If they deserued the plague of God that

despised

despised *Moses* and *Aaron* in the Message of the earthlie *Canaan*, what plagues doe they deserue which contemne and set them at naught which call them to the heauenly *Canaan*? The Ministers of the Word were neuer lesse accounted off in any age, euerie base and badde fellowe doeth and may reuile them to their faces, and speake reproachfully of them behinde their backes, Yea, they would stone them, as they threatned *Caleb* and *Iesuah*, and dealt with *Stephen* if there were no Lawes to restrayne them. And as the Iewes iested vpon the Prophets of God *Ieremie* and *Ezechiel*, *Ierem.*20.7. *Ezeki.*33.31. So many amongst vs, not onely in their table-talke, but also vpon their ale-benches take pleasure to play vpon the poore Ministers of the Gospel: But as *Ham* for his vnreuerent caryage *Genes.* 9.22,25. towards his Father being Gods Minister, was accursed in himselfe, in his posteritie, in earth, in heauen, of God and man: So the wicked that contemne and scorne the Lords Ministers are accursed themselues;

Numb.16.46, 49.

Act.7.59.

Iere.20.7.

Ezek.33.31.

Gen.9.22,25.

selues, and a meanes also to bring downe Gods vengeance on others. And if the sinfull *Sodomites* were by Gods iust iudgement destroyed with fire and brimstone from heauen, and cast to condemnation, because they vexed the righteous soule of *Lot* from day to day, can we deny but that this heauie iudgement of God by plague and pestilence is iustly and deseruedly fallen vpon vs for contemning and despising the Lords Ministers?

Gen.19.24.

Iud.6.7.
2.Act.2.8.

A third particular sinne that brings the plague, is Idolatry. *Ezek.* 5. 11, 14. *Because you haue defiled my Sanctuary, I will make you waste and abhorred among the nations: I will send vpon thee famine, and euil beasts, and they shall spoile thee, and pestilence and blood shall passe through thee, and I will bring the sword vpon thee, I the Lord haue spoken it.*

Ezek.5.11, 14, 17.

Though Idolatry be taken out of our Churches, yet secret Idolatry is committed in many places: And besides that, whatsoeuer a man loueth as much or more then God, it is his Idole, and he committeth Idolatry therewith. 2. *Sam.* 24. *Dauid* numbred the people, &c.

2.Sam.24.2. 10.

To number the people was nothing, but *Dauid* did it in a brauery and trusted to his power, and respected not God as he should, and therefore God sent a plague to destroy them. If we put our trust in outward things, we commit Idolatry, and deserue the plague: But many trust more in earthly things then in the Lorde, as in riches, knowledge, power, and strength of men. If England be true within it selfe (some say) wee neede not to feare any nation in Christendome. In deede prouision and preparation against the enemy is necessary, but to seeke to God is most necessary, and to trust in strength, or other outward meanes, is to commit Idolatry, and a meane to bring the iudgement of God vpon vs by plague and pestilence.

Pride also is another sinne that bringeth the pestilence, and maketh our plagues wonderfull. *Soph.* 1. 8. *In the day of the Lords sacrifice* (that is, in the day of his vengeance) *hee threatneth to visit the Princes and the Kings children, and all such as are clothed with strange apparell.* How strangely is the fashion of our apparell altered within one three score or foure score 4 Soph. 1. 8.

scoze yeares, That which is in fashion
Psal.119.21. this yeare is out of fashion the next.
Psal. 119. 21. *Thou hast destroyed the*
proud, and cursed are they that doe erre
Prou.16.18. *from thy commandements.* *Pro.* 16. 18.
Pride goeth before destruction, and an high
2.Sam.18.9. *mind before the fall.* 2. *Sam.* 18. 9. *Ab-*
solon in the pride of his heart, seeking to
leape into his fathers seate, was hanged
in an oke, and slayne, his ruffin-like
long heare serued as an halter to hange
2.Reg.9.30, 35,37. him withall, his pride had a fall. 2. *Reg.*
9. *Iesabell*, that filthie, proud, wicked
Queene, who in her pride painted her
face, to make her seeme beautifull, found
that pride had a fall, and her proud car-
kasse had a fall too, when being cast out
at a windowe, and trampled vnder foot
of horses, the dogs licked vp her blood, &
eate her flesh, so as nothing was left of
her but the scull of her head, her feet, and
2.Mac.9.4,7, 9,10. palmes of her hands. *Mac.* 9. 4, 7. *An-*
tiochus intending to ouerthrowe *Ieru-*
salem, to spoile the Sanctuarie, and Tem-
ple of the Lord, and to kill the people of
God, was for his pride ouerthrowen in
his Chariot, ryding thitherward, his
belly burst, lothsome wormes crawled
out,

out, and at last his filthy sauour was such as his owne seruants could not abide it: His pride had a fall. So *Herod Actes* 12. 21. in the pride of his heart, putting on his royall apparell, and delighting in the applause of the people, was smitten be the Angel of God, because hee gaue not glory vnto God, so that hee was eaten of wormes, and gaue vp the Ghost, his pride had a fall. In like manner our *English* people, especially in our chiefest city, hauing vanted themselues to the height of pride haue already tasted the scourge of Gods vengeance by plague and pestilence, and haue found it true by their woefull experience, that pride will haue a fall. For (alas beloued) is there not many a proud hearted *Absolon*, and many an high minded *Herod* in *England*, puffed vp to such exceeding height of pride, that God must needes at last put them in minde of mortalitie. And is there not many a curled *Iesabell*, that delight in nothing so much as in paynting their faces, and hiding Gods handy-worke, spending time (which is so precious) either in sitting and deuising how

Act. 12. 21, 22, 23.

how to talke with a maiestie, and iesture to deceiue them that deale with them, or practising with their looking glasses to see if all be well without, but neuer looke into the glasse of Gods word, to see if all be well within. If pride then goe before destruction, and bee one speciall meane to bring Gods wrath vpon a people, then must we needs confesse that the hande of Gods vengeance is iustly sealed vpon vs, especially vpon our proud sinfull citie *London*. Let *London* then repent, whom God in the height of her pride hath pulled downe, And let the whole land repent, knowing that destruction followeth pride. God made
Gen. 2. 7. man of the dust of the earth, not of the fire, nor ayre, least hee should be apt to mount or aspire in his owne conceit, but of the earth which hath the lowest place. God clothed *Adam* and *Euah* in beastes skinnes: and in nought but thine owne skinne shalt thou be clothed at the day of Judgement. Why then
Eccles. 10. 12. art thou proude, O earth and ashes! *Eccles.* 10. 12.

Fiftly, Adultery and whoredome is another sinne, for which God punisheth with

with plague and pestilence. *Numb.* 25. 1, 9. The *Israelites* committed whoredome with the daughters of *Moab*, and there died of the plague in one day foure and twentie thousand: yea in the end, there was no moe left of those fiue hundred thousand which came out of *Egypt*, but onely *Iosua* and *Caleb*. If the Lord made such hauocke by pestilence, among his owne people, for this sinne of whoredome: what should wee looke for but plagues and feareful iudgements to destroy vs, who for the most part make no conscience of this sinne, but many amongst vs neye after ther neighbours wiues like fed horses, *Beniamin*, among the twelue sonnes of *Iacob*, was deerest to his father, and beloued of God, and his Tribe placed in the best of the land, *Gen.* 42. 38. And yet for whoredome committed once with one *Leuites* wife, by certane priuate men among them. *Iud.* 29. 20. God punished the whole tribe, he made the other eleauen Tribs to warre against them, and to kill men, women, children, and their cattell, and to burne vp ther houses. If then that Tribe were so destroyed by Gods owne

Numb.25.1,9
1.Cor.9.8.
Ios.5.6.
Ier.5.8.
Ezek.22.11.
Gen.42.38.
Iude 19.20.

appoint-

appointment, and so generally plagued for whoredome comitted with one woman: what plagues hath *England* deserued wherein many are growen impudent in this sinne, and some of them that are in place to see this sinne punished, are most giltie of it themselues. The Lorde may say of vs as hee said of the *Iewes*, *Ier.*5.7. How should I spare *England*? *Though I haue fed them to the full, yet they commit adultery, and assemble themselues by companies in the harlots houses, ver.* 9. *Shall I not visite for these things (saith the Lord) shall not my soule be auenged of such a Nation as this?* The stewes in Rome are not more filthie then the secrete whoredomes in *England*: It serueth many in stead of an afternoones recreation, and whereas heretofore this sinne hath bene committed in hugger mugger, now it walketh about in the day light, noe man is ashamed of it, nay many bragge and boast of it.

Ier.5.7.8,9.

6. Cor. 11.30.

A first particuler sinne that bringeth the pestilence is, *Abuse of the Lords Supper*, 1. *Cor.* 11.30. Because the *Corinthians* came not prepared to that Sacrament, many were sicke among them, and

and many died; It is very likely God sent some plague which swept them away. Many when they come to the Lords supper are like the Iewes, that fasted. *Esay* 58. They hang downe their heads a day or two, and then came to their olde byas againe: They care to bring cleanly apparell to the table, but filthy and poluted soules without faith, repentance, or reconsiliation. If God so dealt with the *Corinthians* for the abuse of this Sacrament, wee neede not doubt but our careleſſe comming to the supper of the Lord without preparation, without reuerent regarde, or making difference of the Lords body is one cause for which this heauy Iudgement is fallen vpon vs. Seeing then that these and such other like sinnes haue long cryed for vengeance from heauen vpon vs, and are iustly fallen on vs, It stands vs now vpon, if euer, to looke about vs, and to make no tarying to turne to the Lord, *Ecclus* 5.7. that the Lord in mercie, may speedely turne away his wrath from vs, and shewe vs the light of his countenance, *Psal.* 67. 1. and be mercifull vnto vs. Esai. 58.5. Ecclus. 5.7. Psal. 67.1.

Now

Now the fourth generall part of my text sheweth what these Iudgements are, which sinne doeth thus cause, and God doeth heere threaten, and they are plagues and diseases, wonderfull, great, soare, and of long durance. It is a small thing with God in his wrath for sinne either by weake meanes, or without meanes to bring fearefull and strange Iudgements vpon a people, because he is the Lord of hostes, and hath all creatures at his becke to execute his will, He hath Angels at his command, nay, legions of Angels, and deuils too, hee hath men, the Sunne, Moone, starres, earth, water, ayre, fire, and all creatures for his host or army, to execute his vengeance: whereas the simplest, and weakest of them are by his appointment, able to destroy the greatest potentates in the world, as we see in *Pharao*, *Herod*, and others. This is to our comfort, If we walke in the wayes of our God, and haue care to keepe and do all the words of his Law, He can and will defend and deliuer vs from great dangers by his weakest creatures: he will make the very stones at a league with vs. *Iob* 5.

Esay 1. 24.
Ier. 11. 17. 20.
Mal. 1. 6.
2. Reg 19 35.
Ioel 2. 25
Ecclus 34. 28, 29, 30.
Exod. 7 19.
Exod. 8. 5, 17, 24.
Exod 9. 3, 25.
Exod. 10. 14, 15.
Acts 12. 23.
Iob 5. 23.

If

If the Lord of hoſtes be with vs, wee néede not feare what man can doe againſt vs: He will fruſtrate all the plots and deuiliſh deuiſes of papiſts, and traytors, and by weake meanes bring their purpoſes to nought, He will deliuer vs from the noyſome peſtilence, and commaund his puniſhing Angel to paſſe by vs: But if we ſerue not God, nor frame our ſelues to the kéeping and doing of his commandements, we lye open to euery danger: though we be lockt vp in a caſtle of braſſe, or conney our ſelues vnder the hatches with *Ionas*, wee can not ſo hide our ſelues frō the preſence of God, but the peſtilence that walketh in the darkeneſſe, and the ſwift arrow of Gods vengeance will ouertake vs, and the weakeſt of Gods creatures will be able to deſtroy vs, hee will make our plagues wonderfull, ſoare, and of long durance. *The Lorde will make thy plagues wonderfull.* Of all the viſitations that God layeth vpon man, the plague is moſt fearefull, and vncomfortable. The leproſie was a filthy diſeaſe, but not comparable to the plague. It taketh away the precious life of man, it maketh Leuit. 13. 2. Num. 12. 15.

their garments and their goods odious. It hindreth the Minister from comming to them, to giue them comfort, and it taketh away all worldly comfort too, for what a discomfort is it for men to be imprisoned in their owne houses, as children appoynted vnto death, and to be watched, and kept in at their owne doores? What a griefe is it when the husband is driuen to leaue his wife, or the wife not suffered to come to her husband, children dare not come to their parents, nor parents to their children, but to be shut vp without any worldly comfort. But (were it worse then it is) our sinnes haue deserued it, they are growen to be so wonderful, great, soare, and of long continuance & durance: And therefore it is no maruel if God proportion his iudgments to our sinnes: Nay, if we still preseuere in our wickednesse, and doe multiply our transgressions, God will not yet haue done with vs, but he will also multiply his iudgments vpon vs, and make our plagues more wonderfull, *Pro.*24. *There shall be none end of plagues to the euil man.* *Leuit.*26.18. *If you will not obey me, I will punish you yet*

Prou.24.20. Leuit. 26. 18, 21, 24, 28.

seuen

seuen times more, according to your sinnes, and seuen times more according to your sinnes, &c. If our sinnes continue, Gods Iudgements shall continue, and the Lords hand will be stretched out still agaynst vs. *Esay* 9. 17. As God made *Pharao* his plagues wonderfull while he was hardened in his sinne, so will hee also deale with vs. Let vs then (beloued) breake off the course of sinne betime, that God in mercie may looke vpon vs, and remoue his iudgements from vs, which are, and haue beene so wonderfull, that the best Phisitions in England can neuer shew the reasons of it, nor afford remedies for it, but are compelled to confesse, it is beyond the reach of their skill, and that it is *The finger of God, Exod.* 8. 19. And of such continuance and durance it hath bene, that many thousands haue beene consumed therewith. The plague in *Dauids* time continued but three dayes, 2. *Samu.* 24. but this (I thinke) hath continued now almost thrice three monethes, and yet the hand of God is stretched out still.

Esay 9.17.

Exod. 8. 19.

2. Sam. 24. 13. 15.

Further, here I obserue that God doth

not threaten to bring these iudgements vpon strangers, and reprobates, but vpon his owne people. I will (saith hee) make *Thy plagues wonderfull*. God hath in all ages bene sharpe with his owne people. Consider how hee dealt with the *Iewes* from time to time, till at last he dispersed them: He suffered them to be in bondage, and slauery in *Egypt*: when he brought them thence, he punished them in the wildernesse: afterwards in *Iosuah* his time, how did God giue them ouer to the vncircumcised, and so continued afflicting them, till at last he brake off his couenãt with them: He threatned sword, famine, and pestilence against them, and performed it. Neuer any people tasted more plenteously of outward afflictions then the *Iewes*. *Exod.* 12.37. Sixe hundred thousand of them, besides children came out of *Egypt*: but for their sinnes God made hauocke of them: within the citie of *Ierusalem* in fourteene moneths space the sword, famine, and pestilence consumed eleuen hundred thousand of them, and so lamemtable was their state, that the very enemie entring the citie, pitied them,

Exod. 12.37.

them, and commaunded that no man should be slaine, but that they should be sold, thirtie for a peny, as they had sold Christ before for thirtie pence: So that being once the people of God, they are now no people, yea, the very name of a *Iew* is become odious, and therefore the Prophet in the person of *Ierusalem* complayned, *Lam.* 1.12. *Was euer any sorrow like mine?* The reasons why God doeth thus afflict his owne people are many. First, the people of God are tyed to obedience, and to glorifie Gods Name; but when they sinne, they make his glory and Name to be blasphemed, and their profession to be dishonoured, and therefore God punisheth them more grieuously. 2. *Sam.* 12. 14. So *Dauid* by his sinne made the enemies of God to blaspheme. *Rom.* 2. 24. The *Iewes* are reproued for not keeping the Lawe, *The Name of God* (saith the Apostle) *is blasphemed among the Gentiles through you*: And this also is one speciall cause wherefore the Lord thus punisheth vs, we are now Gods people, bounden to obedience as were the *Iewes*, but (alas) many among vs dishonour their profession,

Lam. 1. 12.

1

2. Sam. 12. 14.

Rom. 2. 24.

and by their badde conuersation make the Gospell to bee blasphemed, and ill spoken of, and therefore he executeth his iudgements vpon vs.

2. A second reason wherefore God so afflicteth his deerest children is, that as he aduaunceth them highest by his mercies, so if they abuse, or contemne them, it is right that he should cast them down to greatest miseries. So *Capernaum* which was lifted vp to heauen (because it had the preaching of the word, and miracles) was brought downe to hell, by corporall punishment. And the seauen Churches in *Asia*, and those to whom Saint *Paul* writte his Epistles, once had the glorious light of the Gospell, but for their contempt and disobedience their candelsticke was remoued. Neuer nation vnder heauen tasted more plentcously of Gods mercies then we, God hath exalted vs to heauen, by the preaching of his Gospell: but if we continue to abuse his great and many blessinges vpon vs, let vs take hæd lest in his Iustice he cast vs downe into an hell of miseries. For if God haue so afflicted his deerest children, and his own people,

Mat. 11. 23.

Reuel. 1. 4.

people, how can wee promise impunitie to our selues, or perswade our selues that because wee are his people, wee haue the word preached, and Sacraments (according to Christs Institution) administred, therefore hee will not punish vs? Nay, hée will so much the rather afflict vs. This deceiued the Iewes, *Ierem.* 7. 4,6,8,9. And let vs take heede it deceiue not vs. Let vs beware of sinne, which stirreth vp God to take vengeance: for, 1. *Peter* 4.17. *If iudgement beginne at the house of God, what shall the end be of them which obey not the Gospell of God.* Thou seest a childe of God afflicted, thy conscience can witnesse against thée that thou hast not liued so godly a life as hee; know then that if God forbeare thee in this life, hee reserueth thee for a further vengeance in the life to come. Iere.7.4,6,8,9. 1.Pet.4.17.

Secondly, if God haue not spared his déerest seruants, in their sinnes, wée must not spare, nor beare with them that are néere vnto vs, or déere vnto vs, but reproue them roundly for their sinnes. And that in loue to their soules.

Let not the Minister beare with any for friendshippe or fauoure, but reproue them, and deale faithfully with all. And let the fearefull example of *Elie* serue as a loking-glasse to all parentes, not to bolster their children in any bad actions, but sharpely to correct them. *Ely*, hearing of the wickednesse of his sonnes, reproued them in deed, but with too much lenitie, as good neuer a whit, as neuer the better. 1. *Sam.* 2. 23. *Why doe yee such things? for of all this people I heare euill reportes of you: doe no more my sonnes, for it is no good report that I heare, which is, that yee make the Lordes people to trespasse &c.* But because he did not reproue and correct them with more seueritie, 1. *Sam.* 4. 18. the iudgements of God ouertooke him, for, being old, he fell from his seate backeward, and brake his necke, and died. We haue many *Elies* now a daies, who hearing and knowing of the wickednesse of their children, and seruants, haue learned without booke *Ely* his maner of reproouing. *Why doe you thus? doe no more so.* But let them take heede lest the like or worse Iudgementes fall on them. As God hateth and punisheth

1. Sam. 2. 23, 24.

1. Sam. 4. 18.

sinne

sinne in his owne people, and dearest seruants: so doe thou hate sinne, and condemne it, both in thy self and others. He hateth sinne so much, that if thou were as the signet of his fingar, hee would plucke thee off, if thou sin against him. A godly father will not beare with his childe in wickednesse, because hee loueth him: the husband will not smother vp his wiues faultes, but by gentle perswasions, or (if that will not serue) with sharpe reprehensions reproue her, because he loueth her: So God oft times afflicteth his children because he loueth them.

Thirdly, whereas God doeth for the most parte, sharpely correct his owne people in this life, we ought not rashely to iudge, nor condemne those that are here most subiect to crosses and afflictions. If we see Gods hand extraordinarily heauie vpon any man, let vs not therefore giue sentence vpon him that he is a badde man, or a reprobate: So *Iobs* frendes dealt with him, when they sawe his strong afflictions, they inferred that hee was an hypocrite, and God punished him for his sinnes: but of all

Iob 8.13.
Iob 15.34.
Iob 20 4,5.

Iobs

Iobs afflictions none troubled him more then this. So Christ was accounted a badde man because hee had many troubles: Whereas hee was without any spot of sinne, neither was there any guile found in his mouth. Let vs not then iudge hardly of those that are afflicted, because God will so trie his deerest children; and by many tribulations we must enter into eternall Ioy: We may not looke to goe to heauen on a fether-bedde, but if wee see a notorious badde man afflicted, then we may say, such a man is punished for his sinnes.

Esay 53.3.

Lastly, I note that God doeth here threaten to punish disobedience and prophanation of his name euen in a mans posterity. *I will make* (sayth hee) *thy plagues wonderfull, and the plagues of thy seede.* The Iewes for their disobedience and contempt of Gods Lawe, did not onely feele and finde in themselues the iudgements of God, but also their posterity smarted for it: It was the cause of the ouerthrowe of Ierusalem, and that so many thousands (as I haue shewed you) perished there with

with sword, famine, plague, and pestilence: It was the cause of the Iewes captiuitie, and that their seede and posteritie are made vagabonds vpon the earth. *Genes.* 9. 25. *Cham* did no more but discouer the priuie parts of his father, but for his so doing, hee was not onely accursed, but also of a free childe became a bound seruant for euer, both in himselfe, and also in his posterity. Howe much more shall they feele the iudgements of God vpon themselues and their seede, which doe not only disobey Gods cõmandements, but also cast away the feare of his glorious Name, which ought not once to bee spoken of, nor so much as thought vpon, but with reuerence? *Iosh.* 9. 15. When *Ioshuah* and the Princes of Israel had made a faithfull oath to the Gibeonites, *Saul* afterward violated it, Almighty God in the dayes of *Dauid* punished it with three yeeres famine throughout *Israel*, till the seuen sonnes of *Saul* were giuen to the Gibeonites to bee slayne. When *Mataniah* named by *Nabuchodonosor Zedichiah* had sworne subiection to the King, but afterward forswearing

Gen. 9. 25.

Ios. 9. 15.
2. Sam. 21. 1.

2. Reg. 24. 17.
2. reg. 25. 6, 7, 8.

forswearing himselfe, and rebelling, was periured: The Lord punished his perinry by the King of Babylon, who toke him prisoner, slewe his sonnes, before his face, then put out both his eyes, and caryed him bound into Babylon, where he was kept in misery. *Edward* the fourth toke a solemne oath at *Yorke*, to hold him contented with his owne Duke-dome, and to yeelde obedience to King *Henry*, but (casting away the feare of Gods glorious Name) he sone brake that oath, and God punished his periury, euen in his seed, for none of his posterity came euer to possesse the Crowne. Take heede then howe thou kindlest Gods wrath: It is as a fire, it will burne euen to a mans posterity. Though the anger of a King be as the roaring of a Lyon, *Pro.* 19. 12. yet thou mayest flee from it, as *Ioseph* did, *Mat.* 2. 14. but not from the wrath of God. *Amos* 9. 3. The wrath of a King may be pacified, but Gods anger may be such, that though *Moses* and *Samuel* stood before the Lord, he will not be intreated, but execute his vengeance vpon the wicked, and their vngodly posterity.

Edward 4.

Prou. 19. 12.
Prou. 20. 2.
Mat. 2. 14, 15.
Amos 9. 3.

The

The laſt part ſheweth vs the author of theſe plagues, namely, *The Lord. Then the Lord will make thy plagues wonderfull.* Prophane and ignorant men thinke that the plague commeth by the infection of the ayre, and that they are ſafe enough if they come not into ſuch places as are infected. But the Spirit of God here teacheth vs that God is the author of all plagues and afflictions, he puniſheth where he will, and whom he will: they beginne, continue, and increaſe by his appointment, neither doe they ceaſe (though man and Angels do what they can) till the puniſhing Angel, by Gods appoyntment ſtay his hand. *Gen.* 19.24 Gen.19.24 *The Lord rayned fire and brimſtone from heauen. When the land ſinneth againſt me* (ſayeth the Lord) *Ezek.* 14. 13, 17, 19. Ezek.14.13, 17,19. *I will breake the ſtaffe of bread, I will ſend famine vpon it, I will deſtroy man and beaſt forth of it, ver.* 7. *if I bring a ſword vpon the land, verſe* 9. *if I ſend a peſtilence into the land.* It is the Lord then you ſée that rained fire and brimſtone vpon *Sodoma*, It is he that bringeth famine, ſword, and peſtilence into a land. When the people were vnthankfull to God for his Deut.32.23. benefits,

benefits, he saith, *Deut.* 32. 23. *I will spend plagues vpon them, I will bestow mine arrows vpon them.* *Dauid* being troubled with sickenesse, though he might haue imputed it to the disorder of diet, or to other secondary meanes, yet hee directeth his speeches to God, and saith, *Psal* 32. 4. *Thine hand is heauie vpon me day and night.* *Psal.* 38. *Thine arrowes sticke fast in me, and thy hand presseth me soare.* When the Lord by his Prophet *Gad* bad *Dauid* make his choice of three plagues, &c. 2. *Sam.* 24. *We will* (said he) *fall into the hands of the Lord, and not into the hands of men.* The plague then is Gods hand, and his prouidence is in it: Who then dare say, that this fearefull iudgment of God is fallen vpon our land by chance, or other externall meanes? but it is the Lord that hath sent it: It is a blowe of his hand, and it is one of Gods Arrowes, It hittes where it pleaseth God to leuell it: God that sent it, must stay it, else it will goe thorough the land; there is no compiete armour can beare off the dint of it: If thou flee into the vttermost part of the earth, thou art not free from this Arrow of God.

Deut. 32. 23.

Psal. 32. 4.
Psal. 38. 2.

2. Sam. 24. 13.

Saying

Seeing then that the plague is Gods hand, and Gods Arrow: they that are wounded with it, must beare it patiently, and know that God will not afflict them further then for his owne glorie, and their good, and let them say with *Iob* *Iob* 1.21. *The Lord giueth, and the Lord taketh away, &c.* And with *Ely*, 1. *Sam.* 3. *It is the Lord, let him do what seemeth him good.*

Iob 1.21. 1. Sam. 3. 18.

Secondly, the cõsideration hereof may worke humility in vs. It is the hand of God, let vs therefore humble our selues vnder it: let vs not murmur nor grudge, but rather be humbled, considering that whatsoeuer commeth, cõmeth worthily, our sinnes haue deserued worse.

Thirdly, it serueth for our comfort, for howsoeuer the wicked thinke that sicknesses & diseases come by il diet, by heat, cold, &c. yet the godly do know ỹ God layeth them vpon them: & therefore we are to comfort our selues, considering it is the hand of our mercifull God, who correcteth vs for our good, and amendment, not for our destruction. Consider moreouer the afflictions of Christ, who neuer sinned, comfort thy selfe, & know that

that what thou sufferest is but as a fleabiting to that which Christ suffered for thee.

And lastly, that the more God afflicts thee, the more he loueth thee; Let these and the like considerations comfort them that are afflicted.

Fourthly, it serueth not only against the papists, but also against the wicked, who in sickenesse, losse of goodes, and such like, seeke to wytches, or vse secondarie meanes, and forget God, whose hand it is that presseth them. Such a one was *Ahazia*. 2 *Reg*. 1.2. who in his sickness sent to *Baal-zebub* the god of *Ekron*, for the recouery of his health. But when Gods Arrow sticketh fast in thee, and when his hand presseth thee sore, thou shouldest rather suffer ten thousand deaths, then seeke remedy in such sort, It is God that hath wounded thee, and none but God can heale thee. If then we would haue the plague stayed or remoued, we must seeke to God for it, by earnest prayer: all meanes shall not preuaile vnlesse God put to his helping hand. Let vs then labour the Lord by faithfull prayer. Let vs seeke him while

2.Reg.1.2.

he may be found, and let vs often and euery day assemble our selues together in earnest prayer, that it would please him to command the punishing Angel to stay his hand and cease. This was *Dauids* practise, when there died by the hand of God in three dayes three score and tenne thousand, 2. *Sam* 24. *David* consecrated himselfe to the Lorde by faithfull prayer, and so the plague ceased. Let vs not then (brethren) make so light account of prayer as some among vs doe. Faithfull prayer is of more force then some thinke it is. It hath brought fire from heauen, 2. *Reg.* 1.10,12. It hath brought downe raine in time of drought. 1. *Reg.* 18 42. It hath raised vp the dead. 2. *Reg.* 4. It hath made the Sunne to stand still in the mids of heauen, the space of a whole day *Iosh* 10 12,13. and to goe backeward in his course. 2 *Reg* 20.9,11. It hath made the barren fruitfull. *Gen* 25.21. 1. *Sam.* 1.10. It hath vanquished enemies. *Exo.* 17 11. 2. *Reg.* 19. 2. *Chron.* 20. 3,6.7,8, 9. 2 *Reg.* 6 18. 2. *Reg* 13. 4. 1. *Sam.* 7. 8 *Numb.* 16 22. It hath stayed the plague and pacified Gods wrath. *Exod.* 32.11

2. Sam. 24. 17. 25.

2. Reg. 1. 10,12
1. Reg. 18. 42.
2. Reg. 4.
33,34.
Ios. 10 12,13.
2 Reg. 20. 9,11.
Esay. 38 8.
Gen. 25. 21.
1 Sam. 1. 20.
Exod 1 11.
2. Reg 19 15.
2. Reg 6 18.
2. Reg. 13. 4.
1 Sam 7. 8.
Exod 32. 11.

Numbe. 14.12,13,17. *Numbers* 16 48. *Psal.* 106.23,30. Whatsoeuer therfore the deuill or deuilish men can say to the disgrace of prayer, let vs practise it, and be earnest with God, who hath sent his plagues vpon vs, that in his good time hee will take them away, which God for his mercies sake grant, &c.

Numb. 14. 12.
Numb. 16. 8.
Psal. 10[illegible].
23.30.

FINIS.

C . 25057
60669
SL

REPRODUCED FROM THE COPY IN THE

HENRY E. HUNTINGTON LIBRARY

FOR REFERENCE ONLY. NOT FOR REPRODUCTION